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The author condemns the wages system in no uncertain terms: First, because it has divided society into two fairly distinct classes, the employing and the employed; second, because it has made possible the concentration of wealth; and third, because it has aided in the creation of a pauper and a criminal class. In replying to the question "Is there any remedy for existing evils?" he boldly asserts that he does not believe "that either regulation or gradual moral reform or charity will set the world right." "I do not believe," he continues, "that the evils of our present industrial system will be cured by anything less than a radical change—though it may be, and I think it will be, a gradual one." The reader feels that Dr. Abbott is about to declare for Socialism and is somewhat surprised, unless he knows the author from his past works, to find that instead of Socialism he merely proposes that indefinite sort of hybrid of all reforms and Trade Unionism commonly known as "Industrial Democracy." What is meant by this is more definitely expressed by his desire "to see a state of society in which there will be few or no capitalists who do not have to labor, and few or no laborers who are compelled to remain all their lives without becoming capitalists, a state of society in which no man will live on the fruits of another man's labor, and no man will be denied the fruits of his own labor." As co-operating movements towards this goal he enumerates "conservation, the single tax, the growth of corporations, the beginnings of profit-sharing through stockholding, the development of the industrial virtues—thrift and temperance—and of industrial intelligence and the growth of labor unions."

Socialism is condemned by Dr. Abbott, not because it "is an impossible ideal," for he holds that all true ideals are possible, but because it is no ideal at all. He brands it as being opposed to industrial and individual liberty, and destined, if ever tried, to prove injurious and unjust to all concerned, an industrial servitude to a new master, the State.

The volume is written in Dr. Abbott's inimitable style, direct and very much to the point. However, with the exception of the three vigorously written chapters, as above noted, it contains little that merits comment. It is difficult, very difficult, in this day and time in discussing Democracy, to say anything new or to say anything very much worth while that has not already been said many times in as many different ways.

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**Alvarez, Alexandre.** *Le Droit International American.* Pp. 386. Paris: A. Pedone, 1910.

Professor Alvarez, formerly of the University of Chile, presents a review of American international law which is sure to arouse much interest especially in the United States. His point of view is Latin-American and the discussions on that account treat the subject from an angle different from that to which we are accustomed.

Publicists, it is asserted have overlooked or underestimated the impor-

tance of America as an element in the development of international law. This is especially the case on the continent where the idea of a code of international law bearing equally upon all nations and upon all parts of the earth has gotten the ascendancy in the public mind. The true point of view is one more nearly approaching that of the Anglo-Americans who look upon international law as a body of rules based on practice rather than theory—something which must therefore be flexible to allow it to fit the needs of the various countries and regions of the world.

If this thesis be true there is ground for the study of those peculiar factors which have made America important in the history of international law. Chief among these new influences the author discusses are the different points of view which developed in Europe as to the relations of colony and mother country, the effect of the development of the American colonial systems upon European politics and international relations, the causes of the emancipation of the American—especially the Latin-American states, the entry of America into the community of states; its influence on the balance of power in Europe and the influence of the example of the United States upon the states of Latin-America.

We too often consider American history—at least American history since 1775 as synonymous with the history of the United States. How partial such a view is, is well brought out in the discussion of the various efforts for united action among the Latin-American states from the Panama Congress to the Pan-American Congresses, the boundary disputes, arbitrations, civil wars, wars between Latin-American nations and with European countries. All these furnished the basis from which that mass of precedents is drawn which forms American international law. Most important of all of course is the Monroe Doctrine which the author characterizes as the basis of American international law. He believes it is a doctrine not confined to the United States but one whose principles all western states uphold. Many of its elaborations which declare the United States to have the hegemony of the Americas are repudiated. These are merely declarations of policy by the United States and form no part of American international law. This latter portion of the book is the most valuable for students in the United States. It gives an outside, critical but sympathetic interpretation of a doctrine which is fundamental in our foreign policy.

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**Brown, David W.** *The Commercial Power of Congress.* Pp. ix, 284.  
New York: G. P. Putnam's Sons, 1910.

This is a scholarly presentation not only of the origin and original meaning of the commerce clause of the United States Constitution, but of the facts proving that the framers of the Constitution intended to establish a strong national government. The author points out that the large majority of the members of the constitutional convention were thorough-going nationalists. They represented the conservative moneyed classes; they were much alarmed